

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Editorial

The Unified Statement.

WHETHER the Church in Australia and Tasmania will ever issue a unified statement of her missionary needs with full and ample detail, like the Church in England, remains to be seen! However, there has just reached Australia a shilling document of some 130 pages, containing an interesting survey of the missionary situation throughout the world, replete with a helpful set of maps, tables and diagrams. It is the third of such volumes and its title is "World Wide Witness, the Unified Statement," and has been issued by the Missionary Council of the Church Assembly in England. The compilers have looked the facts in the face, and present to the Church at large many interesting details which give cause for thankfulness, and encouragement. At the same time the volume presents several features which give rise to grave anxiety. It is good to be assured that the sympathy widely shown towards the Jews in Christian lands, in the persecution meted out to them in Germany, has tended to make them more amenable to Gospel effort. The seriousness of the anti-Christian movements in Russia and Germany, with their repercussions in other parts of the world, is duly noted as a challenge to sustained witness for Christ and His Gospel. The remarkable advance of Roman Catholic missionary effort, especially in tropical Africa, is a matter for real concern, largely because the effort is directed to instilling Romish doctrine into those already won from heathendom. Rome knows nothing of the "comity of Missions." The Statement laments "the indifference of half-converted Church-mem-

bers to the conversion of the world." The indifference of professed Christians is indeed sad, but it is only a Church which holds the Faith in its Scriptural purity and which recognises that not the conversion but the evangelisation of the world is its appointed task, that can be expected to manifest the spiritual fervour and devotion which are so greatly to be desired.

We are not aware as to who supplies the information for the report on Australia, but the needs of the so-called Gold Rush for pastoral care are not "urgent, incalculable, compelling," as page 68 would have us believe. A few hundred miners have gone into Northern Territory, and Western Australian population in this regard has increased somewhat. The needs of out-back Australia call to be met, but they are nothing compared with the demands of the teeming non-Christians at Australia's doors. We join with the Church Assembly in urging that the Church should not rest satisfied with anything less than all the consecrated service and self-sacrifice necessary to make real missionary advance possible. Definite efforts should be made in all parishes with this purpose in view.

The Mixed Chalice.

"WHY silver is become dross, thy wine mixed with water,"—such was the language used by the prophet Isaiah in chapter I, verse 22 of his prophecy to describe the adulteration of doctrine in his own day. So in these strange times in which we live we find advocated within the borders of our beloved Church, doctrines and practices which are nothing less than an adulteration of the wholesomeness of the simple teaching of the Church's Lord, as also of our Church and her Prayer Book. Take, for instance, the question of the mixed chalice. For a brief period after the Reformation the priest was ordered by the rubric (in the Prayer Book of 1549), to "put the Wine into the chalice . . . putting thereto a little pure and clean water"; but this direction was finally withdrawn in 1552. So clear and definite is the law of the Church of England on this matter of the mixed chalice that when the Romanising English Church Union employed nine eminent Counsel in 1866 to give an opinion as to the legality or otherwise of adding water during the Communion Service, the three most eminent, viz., Sir W. Bovill, Mr. J. D. Coleridge, and Mr. W. M. James, said expressly that it was "not lawful." Two held it arguable, "but upon the whole not authorised"; these two being Mr. J. Hannen and Sir R. Phillimore, the latter of whom two years later, as Dean of the Arches, pronounced "that the

mixing may not take place during the service, because such mixing would be a ceremony designedly omitted in, and therefore prohibited by, the rubrics of the present Prayer Book." Every one of the above counsel subsequently became a Judge of one of Her Majesty's Supreme Courts. Dr. Deane "had some doubt as to the lawfulness," but was "strongly inclined to the opinion" which his clients sought. "Only two held that the practice was "not illegal" and these two (Messrs. Prideaux and Cutler), were certainly not the most eminent. These opinions were published by the English Church Union in 1866, having been given upon their own ex parte case. Yet the E.C.U. and their modern counterparts, the Anglo-Catholics for whom the "Church Standard" is their most Romanising pamphleteer, have striven and would have churchmen believe that the mixed chalice should be the order of the day in our "branch of the Catholic Church." It is not the teaching and practice of the Church of England as we know it. To show how the wind blows, our contemporary quotes with evident approval a prayer for the blessing of the water from a Roman Missal. The papal church seems to be its guide and ideal.

Medical Congress.

THE gathering of so many eminent members of the medical profession in Melbourne from all parts of the British Empire has occasioned wide public interest. World authorities in their particular subjects are among those present, and we doubt not that their lectures and demonstrations are proving of immense value to the profession. The gathering is under the auspices of the far-famed British Medical Association, the centenary of which has just been celebrated. We know only too well how devotedly and unremittently the medical profession in our midst serves humanity's needs in its own particular field. But this is in keeping with the profession, right through! We know that now and again someone will rise up and castigate the B.M.A., but it is known only too well that in furtherance of the medical and allied sciences, and of the great humanitarian cause of healing, and of preventing disease and sickness, it exercises a profound influence, not only within the Empire, but far beyond it. The association, while preserving the ethics and status of a great and honoured profession, has made many vital contributions, as its history reveals, to far-reaching reforms for the common good. Hence Australia and the Victorian capital especially, can be counted privileged to have been selected on this occasion for the most notable as-

semblage each year in the history of the medical and allied sciences.

The association had its genesis in the old country in the eventful period of 1832. Its trials and tribulations were common to those of infancy and growing pains. One hundred years later, in 1932, the romantic story of its gradual growth and rise was told in "The History of the British Medical Association, 1832-1932," compiled by Ernest Muirhead Little, F.R.C.S. The publication, which carries the imprimatur of the B.M.A., might not, on the surface, appeal to the layman, but to delve into it, and to learn of the struggles of the profession back in the long years, is a fascinating experience. We wish the congress every success. It is bound to exert a great influence for good in the practice of the healing art. The people will benefit in due time. The work of doctors in regard to prevention of sickness and to healing is indeed a Christlike work. The Lord of all good life went about healing the sick. It was not the only part of His ministry, but a very important part. We bid the doctors and surgeons assembled God speed in their noble endeavours.

Slum Clearance.

HERE is no doubt that in the great cities of Sydney and Melbourne there are slum areas which cry out in the name of all that is pure and wholesome for quick removal. They are no good to the cities in which they are found; they certainly have a be-numbing and degrading influence upon their habitues, and as for the Kingdom of God, they are a positive hindrance. Of course, there are no slums in Australia as are found in old-world countries. Nevertheless there are many streets and lanes, here and there, which never should have been allowed to rise in a new land like this—tenements and rookeries which are a positive disgrace and ought to be wiped out. It needs to be borne in mind that tens of thousands of a great city's populace must live handy to their work. With wages as they are and vast numbers on shift work, it stands to reason that their abodes must be easily reached, and with the least fatigue. This does not mean that they should be forced to live in ill-founded, damp, darksome, congested dwellings, with no space around and no helpful outlook. Where such conditions exist, they should be removed by certain governmental policy—at once, we were going to say! Apart from this, the clearing away, the rebuilding and remodelling of certain areas will of necessity mean a revival of the building trade, and this in turn will affect scores of allied industries—all to the good of employment. We have already noticed the complete re-conditioning of certain dwellings here and there. At once, in each instance, the particular locality has become inviting and fit to live in. But the problem needs to be faced in a big way, nothing piecemeal and individual. The problem needs the concerted action of governments, municipalities, public bodies, and private enterprise.

Mrs. Cocks the wife of Mr. W. E. Cocks, so well-known for his work in connection with the Seamen's Mission and the Children's Homes, Catlingford, passed away on Thursday, September 5. She was the mother of the Rev. H. S. Cocks, the Rector of St. John's, Ashfield. Mrs. Cocks had been in failing health for some time. All through her life she had been a devoted worker in Christ's cause, and in earlier days did yeoman service in the parish of St. Clement, Marrickville. We extend our deep sympathy to the bereaved relatives.

Quiet Moments.

The Blessing of God's Equipment

"Put on the whole armour of God that ye may be able to stand in the evil day."—Eph. vi. 7.

HERE is no better tonic for discouraged hearts than the New Testament. Almost any page of it will put new spirit into us. For the basis of its message is that the Christian life is a warfare. It is a fight in which we must expect difficulty and conflict. It is not different in this respect from any other kind of vital living. Does the road wind uphill all the way? Yes, to the very end.

These are the terms on which life has been given to us. Christ did not come to offer us an escape from struggle. He came to redeem the struggle. He offers us in the struggle a purpose that can give it meaning, and a power that can give us victory.

It is good to make this clear to ourselves. There are various reasons why we fail in the evil day and fall out. One of them is that we forget the terms of our enlistment. It was meant to be something of a fight. We grumble when things become difficult. We become perplexed and wonder what can have gone wrong with the plan. Professor James wrote an essay in reply to the question, "Is life worth living?" He tells us that we must not fall into despair because things are not easy. For when life is easy it loses its zest. "Life is a conflict to the last. Let this fact be admitted and constantly before us." Christ said the same kind of thing again and again about following Himself.

But another reason why we fail is that we neglect our equipment. We forget the need to keep our defences sound. If we are to be able to stand, we must put on the whole armour of God. What St. Paul means by our armour is worth studying. For we cannot afford to disregard anything which we need for our victory. Let us think of one or two things. For want of these there are many casualties on the march.

First of all there is, of course, the habit of prayer. Some people have their doubts about the effect of prayer. They want to know if God answers prayer. No one who has made prayer a habit ever asks that question. His prayer is not merely asking from God; it is communion with God. It is much more receiving than asking. It is the habit of letting God speak to us, opening our hearts with all that is hidden there to be penetrated by His love and grace. There are some trees which stand in a desert, and yet their leaf does not wither. They are finding contact with some hidden spring. Real prayer is like that. This kind of prayer takes time. No mere call of panic will bring its power into our life. The fruit of it is like the influence of a fine friendship. It comes by habitual and sustained communion. It demands a good deal of self-discipline. Fasting and prayer are mentioned together in the Gospels. They have a very close connection. Time must be deliberately taken from other things. We must find means of shutting the door against the world, if we would be alone with the Alone, and have Him speak to us. But this communion can become the constant climate of our lives. And then it is a guard that evil cannot pierce. Hatred or impurity cannot live in that atmosphere. The glamour

of sin is broken. Nothing can defeat him "with whom the touch of Christ still lingers in the palm."

There is also the armour of definite convictions. These are more than opinions, or even beliefs. They are truths which have been tested and thought out, till they become a living part of our equipment. No argument can disprove them. There are times when we need these more than anything else. There are moods when the persuasions of the selfish way look very reasonable. A mist of doubt comes to hang over our spirit. But if we have convictions, about ourselves, for instance, or about God, or about the meaning of life or of suffering, they will hold us as an anchor holds the ship when the wind threatens to drive her on the rocks. Even if there be no God or any future life, "it is," as F. W. Robertson said, "better to be brave than a coward, better to be pure than impure." We know that, and it can hold us in an evil day. We need convictions also about God, and about the world as the place of God's purpose. They come, to begin with, through trusting God as He is in Jesus. That is the start. But they are deepened as we think out what Christ has taught us. Bit by bit, as we think about life from His viewpoint, we become sure of certain things. And on these, like Luther, in an evil day we can stand.

Another part of our equipment is a good conscience. It is a conscience that has nothing to hide, because we have been honest with God and our fellows. This does not mean any pride in our own virtues. For the more we are open to Him, the less we feel we have to be proud of. But it means that there is nothing between us and God. We have faced everything with Him and found forgiveness. Without that there is a weak place in our armour. Have we never found how easily we are tempted when we have an uneasy conscience? Self-indulgence gets hold of us. We are looking for some way of escape. It does not seem worth while to make a fight. A secret unforgiven sin is like a traitor within the gates. It opens the way to other forms of evil. St. Paul knew the power of a conscience void of offence. Temptation cannot easily break in when God's peace rules the heart. "The peace of God," he says, "shall garrison your heart and mind in Christ Jesus."

Opening of Parish Hall at Kurrajong.

The Rev. R. B. Robinson, of the Home Mission Society, officially opened the Parish Hall, Kurrajong, on Wednesday, August 14th, in the presence of a large assemblage. The old hall, which was rather dilapidated, was about two miles from the Church. It was removed in sections and re-erected on a site near the Church. The building has been painted, renovated throughout, and the electric light installed. Mr. Robinson congratulated the Rector and parishioners on the acquisition of such a fine hall. The Revs. F. H. B. Dillon (Lawson), and N. Haviland (Richmond), conveyed their felicitations. The Secretary, Mr. F. J. Shipp, appealed for further subscriptions to liquidate the debt. The building, he continued, had cost £130 to remove, and the people had given almost half that amount. The Rector, Rev. A. N. S. Barwick, in thanking all for their presence and good wishes, emphasised the spiritual work, and referred to the social life in the parish. There were 70 Sunday School scholars attending the School and a staff of ten teachers. A short service of thanksgiving and prayer was held in the church prior to the opening ceremony.

The Rev. J. L. Edwell has commenced duty as assistant at St. James', King Street, Sydney.

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The End of an Age.

Bishop of Bendigo's Synod Charge.

THE Bishop of Bendigo (the Right Rev. Donald Baker), in his presidential address to the Synod of his Diocese on August 26, dealt with the extraordinarily complex situation of the world to-day in the light of God's plan. He showed how God's purpose ran through the ages, and that, in the fulfilment of this purpose, the Church, that is Christ's Body, is His agency and instrument for carrying out God's purpose of love.

The address fell into two parts, the first consisting of a brief recital of God's operations in history, in so far as mankind had reached definite turning points wherein God's purpose stood revealed. The fall of Jerusalem, the sack of Rome, the fate of Constantinople, definite crises in the history of mankind, were dealt with in turn, together with their reasons in each case, and their lessons. The Bishop showed that each marked an end, and that each proved a beginning; and each came at the time as a ringing challenge to the Church of God. In the second half of his charge the Bishop began by pointing out that the time in which we live is one of vast development, of unparalleled conquest over nature, and of discoveries in the various branches of science. Not only so, mankind itself is in turmoil, with acute economic problems affecting it on all sides. The history of our times was then briefly touched upon, reference being made to the Renaissance, and its Child Humanism, with the assertion by man of his own self-sufficiency, and as a consequence his increasing denial of his need of God. "We stand then, at the end of an age," said the Bishop. "An age which began far away back in the golden dawn of the Renaissance. Judged by worldly standards, it has been largely a great and glorious age. We are witnessing its dying; for it is an age which lost the heavenly vision and where there is no vision the people perish."

Proceeding, the Bishop looked at this world situation and suggested special directions in which the Church should apply itself to its challenging task. First there is the call to Evangelism—the primary task of the Church. On this the Bishop dwelt at some length. Another arena in which Christianity should be applied is the State, especially in the light of the upsurge of the Totalitarian Idea.

Two loyalties, the one eternal and the other temporal, are contending for the mastery—what is the relation between the two? A host of similar questions arise. Meanwhile let us cherish and use wisely that freedom of thought and expression and action which is essential for the true development of personality. And let us see to it that by every means within our power we strive against the paganism of society. For example, the attempt to finance our hospitals by means of a lottery. It is a commonplace amongst those who have studied the subject that nothing so corrodes the character and increases covetousness as gambling, yet we are invited to indulge in it, in the sweet name of charity! "The tendency," says the Argus article quoted above, "is to discount spiritual values. It may be that spiritual ideals failed to avert the chaos and crises of the twentieth century; but it is much more likely that man omitted to apply the spiritual ideals to which they gave lip-service, to the temporal problems that led to war and economic collapse." Well, it is the high and noble service of the Church to see that those spiritual ideals are applied to statecraft as well as to international affairs.

The Implications and the Cure of Unemployment.

Here is another arena for the application of Christianity. The evils of unemployment are unhappily so well-known that I need do no more than mention them. Probably the first evil that occurs to us is material want. Even with the dole, people are liable to go hungry and children are in danger of being ill-clothed and under-nourished. Seeing that life is the true source of a nation's wealth all this is serious enough. Yet it is by no means the sum total of the evil, because in addition is the inevitable deterioration of character. Perhaps we do not realise the effect of steady and persistent work on our personalities till we have lost it. In any case the enforced idleness, the spirit of hopelessness, the feeling that society does not need them and does not want them, is bound to have terrible results in the disintegration of character of those who have to suffer these things. Every man has a right to live and to work, and to develop his personality as God intended, and the break-down along this line only indicates the need of a reconstruction of society. Our present social structure, the result of the industrial revolution, is characterised alike by brilliant achievement

and by ghastly failure. Something better is long overdue. The new wine is brewing and bubbling and bursting the bottles. In the Lambeth Conference of 1920, the Bishops declared that "an outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life."

Further the Committee affirmed: "we are forced to ask whether the present system is compatible with the law of Christ. Bishop Westcott said quite plainly, 'Wage labour, though it appears to be an inevitable step in the evolution of society, is as little fitted to represent finally or adequately the connection of man with man in the production of wealth, as, in earlier times, slavery or serfdom.' A change is bound to come, the only question is the manner and nature of the change. Now it is not the province of the Church to espouse this or that political party or to dictate the precise form the structure of society shall take. What is her work is to see that whatever that form may be, it is founded upon righteousness. Is it in accordance with the will of God? Are the principles of liberty and justice preserved? Is there scope for the free development of personality, not only the personalities of the favoured few, but of all? These questions show what is the ideal the Church must ever strive for, while she rightly leaves the actual working-out of the details to the State."

My brethren, we have had a brief glance at some phases of the situation as it exists to-day. Only God can save society. Other methods have been tried, and the present upheavals testify to their failure. Let us remember our high calling in Christ Jesus. Let us remember that the more we perfect the work of the Church in our diocese, the richer will be our contribution towards bringing in the Kingdom of God on earth. Above all else let us remember that in proportion as we are men of God, developing our own personal religion and hold upon God and His promises, the greater will be our power and influence both in His Church and in the world at large.

Melbourne C.M.S. Missionary Rally.

The Church Missionary Society held a most inspiring gathering in the Chapter House on Tuesday, August 20, the occasion being the welcome home to some of its missionaries. They represented India and Africa—Deaconess B. A. Weston, from the Punjab, India, Sister C. L. Thornton from Tanganyika, and the Rev. L. J. Bakewell, M.A., also from Tanganyika.

These missionaries had all returned for their first furlough after five or six years of strenuous service in the field. Deaconess Weston, trained at St. Hilda's Deaconess Missionary Training Home, East Melbourne, had been on special arrangements with the C.M.S. Parent Society, and has done a fine work at Clarkabad in the Punjab, particularly amongst Indian women and girls. Sister C. L. Thornton, who had a private hospital at Woodend before she sailed for Tanganyika in September, 1928, threw herself most energetically into the new work at Mvumi, Tanganyika, conducting dispensary in addition to her hospital work, and even attending to the lepers, who are numerous in the district. What this has meant to her only those who have witnessed such work can imagine. It involved not only days and nights of ceaseless work and watching, but also the training of a native staff. Sister Thornton has been sent home by the Executive in the field on sick leave, and it is hoped that with complete rest and treatment, she may be speedily restored.

The Rev. L. J. Bakewell, well-known in student circles as a former captain of the Melbourne Grammar School, and a brilliant scholar at the University, has had a varied experience, largely in the North Western part of the Diocese of Central Tanganyika. Being a man of many parts, he has not only engaged in European chaplaincy work and the training of native pastors and teachers at the Kongwa Training College, but latterly has done an immense amount of pioneering work, taking long safaris, travelling by motor truck through huge tracts of country as yet unopened to missionary enterprise. With determination and Christian fortitude, he has broken the trail amongst the Uha people, and from his remarkable series of lectures, it was quite evident that a great response had been forthcoming to his message. Away out in the wilds, congregations had mustered and native churches were built. Schools had developed with mushroom-like growth, and everywhere the need for workers to seize the opportunities was manifest.

The Rev. G. R. Beatty, curate of St. Paul's, Wairoanga, has been appointed curate of St. John's, Balmain.

Wayside Jottings.

(By a Wayfarer.)

EINSTEIN'S THEORIES.

PROFESSOR EINSTEIN, honoured throughout the scientific world for his immense attainments, and especially for his famous Theory of Relativity (more famous than comprehensible), is pursuing his investigations at Princeton, in the United States, because if he should revisit his native Germany he would find himself persecuted for the crime of being a descendant of Abraham. And, according to an interesting paragraph in the S.M. Herald for August 30, he has characteristically, just given the world fresh theories to wonder over.

The Wayfarer, indeed, understands very little about Prof. Einstein's teaching in general, and nothing at all about Relativity. He stands, therefore, towards the Professor very much in the respectful attitude adopted towards her parish priest by the Irishwoman who, when asked if she understood his sermons, replied, "And would I presume to understand his riveness?" Similarly the Wayfarer has little more than a few vague ideas about Relativity, principally to the effect that Prof. Einstein has demolished the Undulatory theory of Light, and has discovered flaws in Newton's theory of Gravitation; and that he intends shortly to replace those old-fashioned doctrines (if he has not already done so), with newer and better theories of his own.

That paragraph of August 30 tells us that, in collaboration with Dr. N. Rosen, of Princeton, he has discovered a possibility "stupendous in its implications," of accounting for atomic phenomena by the Theory of General Relativity; and that there seems to be, in consequence, a possibility of reconciling (all peace-lovers will be glad to hear it), the Theory of Relativity and the Quantum Theory; and of developing an all-embracing physical and mathematical theory which will include the macrocosm and the microcosm, the universe as well as the atom.

We further learn from the "Herald" paragraph that Prof. Einstein has had the aid of some startling new "pictures of space," photographed with the "mathematical lenses" of a "cosmic camera," designed by himself and Dr. Rosen. These photographs, says the "Herald," indicate that space is not one thing, but "two identical sheets, joined by many new bridges," a new particle of matter "without gravitating mass" (meaning, we presume, not subject to the Law of Gravitation), is found by mathematical calculation to be the most natural electrical particle. Electricity and Mass are further found to be not related, but independent constants in nature. And the "bridges linking the two identical sheets of space" are atoms.

The preceding (quotation marks and all), the Wayfarer borrows direct from the "Herald." It sounds to him very like a page from "Alice in Wonderland," and he offers it to A.C.R. readers without presuming to attempt to explain it. Indeed, he gladly resigns to the Editor and to his learned readers the task of telling us what it all means. The Wayfarer always thought that space is infinite,—the vast region that contains all the myriad stars, constellations, nebulae and universes that God has created,—all that we can see, and all that vaster infinity that we shall never see until God transfers us from this earthly to the spiritual life. So

what can be meant by "two identical sheets of space"? What can be between them, or how space can be limited or what can be outside or beyond space, passes the Wayfarer's comprehension. The words must mean something, or Prof. Einstein would not have used them, nor the "Herald" have quoted them.

But the thoughts that those words did suggest to the Wayfarer, as they were probably suggested, too, to every Christian reader, were two-fold. The first was of the marvels of God's creation and is best expressed in the words of the Psalmist (civ. 24), "O Lord, how manifold are Thy works; in wisdom hast Thou made them all; the earth is full of Thy riches." Every fresh discovery of facts or methods only opens our eyes more fully to the wonders of Creation.

"God is a mathematician," exclaimed Kepler, when he discovered the wonderful ratio existing between distances and masses that prevails in the solar system. And Newton exclaimed something similar when he found that gravitation acts by exact law, in inverse proportion to the square of the distance. "The undevout astronomer is mad," exclaimed Halley. Increasing knowledge should only mean increasing devotion; and that we take to be the profoundest lesson that the philosophers have to teach.

And when philosophers, like Einstein and Rosen go on to tell us, further, that there is no such thing as matter, that what seems to us so solid and permanent is in reality only the passing form assumed by atoms which are themselves, each one, composed of a universe of electrons, all in rapid motion, and each one ultimately a mere form of electricity, all liable at any moment to assume different combinations, or even to disappear altogether, so that from the scientific point of view there is no assured stability anywhere, we can but take refuge in the eternal changelessness of God; "they shall perish but Thou endurest; and as a vesture shalt Thou change them and they shall be changed; but Thou art the same and Thy years shall not fail. And then, from changelessness we may go on to the higher thought of eternal love: "As the heaven is high above the earth, so great is His mercy to them that fear Him; as far as the East is from the West, so far hath He put our transgressions from us."

"For as these heavens bend o'er our race,
So doth His mercy bend;
And Jesus fills the interspace,
In Whom God and manhood blend.
Who links our orb with the Throne of Grace,
And binds heaven and earth in the wide embrace
Of a love which knows no end."

And the second thought that occurred to the Wayfarer, and doubtless to all others who read that paragraph in the "Herald," was not only what a wonderful world God has made for us to live in, but also in what a wonderful age we are privileged to live. Surely it must be that time of which Daniel (xii. 4) gave as the characteristic that "many shall run to and fro, and knowledge shall be increased."

How could the present age be more strikingly and more succinctly described? When we consider the amazing increase in the facilities for travelling, and the enormous numbers of those who are perpetually running to and fro over every part of the surface of our planet; and doing it, too, at ever increasing speed! Was it not in three or four days that an intrepid airman lately flew from England to Australia, while trains and motor cars now traverse every part of every continent at

speeds that half a century ago would have been incredible!

And as to the predicted increase in knowledge, has it not been granted to us beyond our wildest dreams? We weigh the stars, we know the composition of the nebulae, we measure the distances of the systems that compose the Milky Way; we can tell whether any particular heavenly body is approaching us or receding from us. Consider only the marvellous ether waves, and of our use of them to convey words and music over apparently unlimited distances; so that we can hold conversations with people on the other side of the world, with words that travel with the speed of light.

Nay, more, did not one of the great authorities on the subject lately tell us that the ether waves, conveying our words and our music, travel, probably through all space; and even that we ourselves possibly receive sounds from other worlds; for he said that he often gets signals, or at least sound combinations which belong to no system known to him, and to which, therefore, he can attach no meaning. But it is not impossible, he says, that we may learn to decipher them, and be able to enter into communication with their authors, since it is at least antecedently probable that to all intelligently beings throughout His universe, God has granted a similarity of mental workings, so that if contact could be established they would be able to understand each other, in order that "to the principalities and powers in the heavenly places may be made known through the Church, the manifold wisdom of God (Heb. xii. 10), and that His love in Redemption may be made known to every created being.

And we must not forget that Daniel gave these characteristics as belonging to "the Time of the End"; so that the discoveries made by Prof. Einstein and others must raise in us something more than mere wonder; they become a source of joy and hope. Surely we are living in the time of the end, somewhere near the time when the Lord shall come and take away His people, before the world's threatening troubles reach their climax. What a time of joyful expectation this should be for His people!

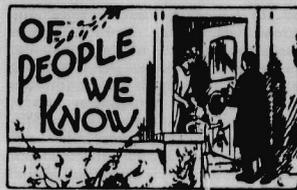
"But Faith has a telescope that sees
Though clouds her vision mend,
In the light of nebulous prophecies,
His coming from afar.
Down those fields of azure, with glory crowned,
While living splendours flash around
His swift, triumphant car;
For there is a blast attraction given
To this low earth, which can draw from heaven,
That bright and Morning Star.

"Then the good and the pure shall shine
as bright,
As the firmament glitters clear;
And they who rejoiced in the Saviour's light

And reflected His image here,
As planets gleam through a troubled night,
Shall like stars in glory appear;
Where no night shall darken, no death shall sever,
But the Lamb shall give life and light
for ever.

—P.D.

Archdeacon MacMurray, of Auckland, N.Z., has just celebrated his 80th birthday. He has been 43 years in New Zealand's northern city. Born in County Donegal in 1855, and graduating from Trinity College, Dublin, he accepted in 1885 an invitation to take charge of the parish of Ararat (Victoria). Later he went to New Zealand, spending the whole of his ministry in Auckland. Archdeacon MacMurray was entertained at a birthday gathering by the clergy and laity of Auckland in St. Mary's Parish Hall on August 15. Archbishop Averill presided, and the archdeacon cut a large birthday cake decorated with 80 candles. He preached at a thanksgiving service in the cathedral on the Sunday following.



The Bishop of London's Gift Day in St. Paul's Cathedral in celebration of his jubilee as fifty years a priest and thirty-four years a bishop, has produced a sum of £18,788.

The lifeboat station at Berwick-on-Tweed celebrated its centenary on July 25, when Sir Godfrey Baring, chairman of the Royal National Lifeboat Institution of Great Britain, presented Berwick with a vellum signed by the Prince of Wales. One gold and five silver medals have been awarded to Berwick men by the institution, and a silver medal by the Swedish Government.

The Rev. A. A. W. Gray, M.A., Jesus College and Ridley Hall, Cambridge, has been appointed Warden of St. Andrew's, the C.M.S. Hostel for men candidates at Stoke Newington, London. Mr. Gray was Carus Greek Testament Prizeman and Wordsworth student. After a curacy at Holy Trinity, Richmond, Mr. Gray was chaplain of St. Lawrence College, Ramsgate, and subsequently tutor of Oak Hill Theological College, Barnet, of which Prebendary Hinde is the Principal.

There will be widespread regret at the news of the resignation of the Bishop of Ballarat, who is at present in England, and who is understood to have accepted an assistant Bishopric there, says the Bendigo Church News. Dr. Crick had a very distinguished academic career. When he was at school at Winchester, and in the 6th Form, he was one of a half-dozen boys, each of whom achieved a first-class, that rare and coveted distinction at either Oxford or Cambridge. One of them, it will interest the clergy to learn, was the late E. J. Bicknell, who wrote, inter alia, such an excellent book on the Articles. Dr. Crick himself scored two first-class passes, and became Fellow and Dean of Clare College, Cambridge. He became Bishop of Rockhampton in 1921, and about seven years ago was translated to Ballarat. He will be greatly missed, not least in the counsels of the Province.

The death of Mr. A. H. Fitzhardinge, one of Sydney's oldest solicitors, removes a staunch supporter of St. John's Church, Balmain, where he had been churchwarden for a number of years. The officiants at the funeral service were Archdeacon Charlton and Canon Cakelred, former Rectors of St. John's. Archdeacon Charlton was also a personal friend of over 47 years' standing.

Rev. J. E. N. Osborn, B.A., who recently resigned the rectorship of St. James', Toowoomba, Queensland, and is now enjoying six months' leave of absence, has accepted the rectorship of St. Mary's, Kangaroo Point, and has taken over the charge.

Rev. S. Atherton, who has been Rector of St. Matthew's Parish, Drayton, for 12 years, has accepted the position of Rector of St. Thomas' Parish, Toowoomba, Diocese of Brisbane.

At the recent Synod of the Diocese of Rockhampton, the Bishop announced that the Rev. A. A. Fellows had been made a Canon of the Cathedral in recognition of his many years of service to the diocese.

Mr. George W. Gibb, M.A., who has been in China many years, has been appointed China Director in the China Inland Mission. He brings great gifts of spirituality and trusted leadership to his responsible task.

The Trinity College, Melbourne, Bromby Prize in Biblical Greek has been awarded to Mr. L. F. Whitfield, B.A. The next examination for the Bromby Prizes will be held on Thursday and Friday, August 6 and 7, 1936. There are two prizes, each of the value of £20, and the examination is open to members of Trinity College who have resided in the college for not less than six terms, passed the examinations of the University of Melbourne necessary for a Degree in Arts, Medicine, or Law, and proceeded to a Bachelor's Degree. For the next examination the following texts have been prescribed—Biblical Hebrew: 2 Samuel, Chap. 1-7 inclusive. Biblical Greek: St. Matthew. Candidates must notify the Warden in writing of their intention to enter for the exam-

ination on or before July 1, 1936. Copies of the regulations may be obtained on application to the Warden.

The Rev. T. Holyoake Rust, M.A., died at Heidelberg, Victoria, at the age of 83, on August 21. Mr. Rust was one of the veteran clergymen of the diocese, having served in Victoria since 1884. After graduating at Cambridge he was ordained deacon in 1876, and priest in 1877, by the Archbishop of Canterbury. In 1884 he arrived in Melbourne to join the staff of the Melbourne Grammar School, and was also assistant curate at Christ Church, South Yarra. He was subsequently in charge of the parishes of Oakleigh (1885-96), St. Matthias', Richmond (1896-97), Hawksburn (1897-1907), Lilydale (1907-16), Locum tenens at St. Bartholomew's, Burnley (1916-18), and Sunbury (1918-21), when he retired. Possessed of a pleasing parish priest, influencing the lives of many during his long ministry.

Mr. Douglas Porter, general secretary of the Egypt General Mission, and well-known both in Sydney and Melbourne, was killed when motoring home from the recent Keswick Convention. He was accompanied by his 22-years-old son, Mr. Keith Porter, who was badly injured and taken to Cumberland Infirmary in a serious condition. At Lonsdale Bridge, near Bromby, Westmoreland, their car collided with a heavy lorry, and Mr. Douglas Porter was killed instantly. The funeral took place at Keswick.

The marriage of the Bishop of Melanesia (Dr. W. H. Baddeley) and Miss Katharine Thomas, younger daughter of the Bishop of Adelaide (Dr. A. N. Thomas), will take place at Adelaide in November. The Bishop and his bride will then leave on a visit to England. The Bishop of Melanesia was a Proctor in York Convocation from 1929 to 1932, and served at Armley, Leeds, and South Bank; while Dr. Thomas, who was chaplain to the Archbishop of York from 1904 to 1906, served in Wakefield, Leeds and Guisborough.

The Rev. Canon and Mrs. Tomlinson, of the New Guinea Mission, arrived in Australia on August 27th, from Papua, for furlough. Canon and Mrs. Tomlinson have the distinction of being among the first Anglican missionaries to land in New Guinea, their service now totalling forty-four years.

The Most Rev. the Archbishop of Sydney, accompanied by Mrs. Mowll, returns from Broken Hill and Adelaide to-day, where the Archbishop engaged in preachments and lectures.

Sir Montagu Beauchamp, one of the famous Cambridge Seven, is out in China again, this time staying with his son, Dr. Ivor Beauchamp, at the Kaijing Hospital, Honan. Sir Montagu is now 75 years of age, but is still wonderfully vigorous, and loves to preach the Gospel from the text he has used for fifty years past, "Repent, for the Kingdom of Heaven is at hand." Before returning to England it is his expectation to visit the province of Szechwan, Western China, the scene of his former labours.

Mr. D. E. Hoste, one of the Cambridge Seven, and for so many years General Director of the China Inland Mission, was the recipient last month of a very handsome illuminated address on his retirement from the post. The address refers to his thirty-four years' labour in China, his great gifts of leadership and wise counsel, his courtesy and patience, and above all, his high personal example of devotion, prayer and self-sacrifice in the cause of the Mission. He has passed his seventy-fourth year.

The Right Rev. Dr. Gwynne, Bishop of Egypt and the Sudan, announced recently, at a meeting of the Egyptian and Sudan Diocesan Association, that their cathedral in Cairo

would be commenced during the summer months.

The Bishop of Wakefield, England, has appointed Canon A. Baines, Vicar of Huddersfield, as Archdeacon of Halifax and Sanderson Canon, in succession to the Ven. R. C. Harvey, whose resignation will take effect on October 19. Archdeacon Harvey is a brother of Sir John Harvey, of Sydney, formerly Chief Judge in Equity.

Archdeacon Neild, a veteran clergyman of out-back, now living in retirement at Parkes, N.S.W., informs us that the late Rev. R. Seymour Smith, whose death was recorded last month, was the son of a captain in the Royal Navy. Mr. Seymour Smith was ordained by Bishop Camidge, of Bathurst, in 1889, and appointed the Archdeacon's curate at Parkes, and remained with him for two years. Years after he became the Archdeacon's successor as Rector of Parkes, where he remained for 17 years. He was also Rector of Cowra for 11 years, and of Coonabarabran 6 years, Nyngan 2 years. He had retired through ill-health.

By the death of Mr. Thos. Luxford, which occurred in Melbourne on August 15, a strong and faithful supporter of the Church of St. Philip, Collingwood, has been removed. For many years he gave generous support to the Church, and to mark his year as Mayor of Collingwood, he and Mrs. Luxford gave £1,000 towards the debt on the parish hall. He also interested himself in obtaining the support of business men in the municipality. The Revs. H. B. Hewett, L. L. Wenzel, and F. Parsons took part in the service at St. Philip's on Saturday, 17th inst., and at the graveside afterwards. Two insurance policies on his life, amounting to £1,733 in all, have been bequeathed to the vestry of St. Philip's, to whom the interest is to be paid for a period of ten years, after which time the Trustees are to decide concerning the use of the capital.

Prior to his leaving for Balwyn, Melbourne, the parishioners of St. James' Church, Dandenong, entertained the Rev. A. and Mrs. Craig in the Parish Hall, when the departing Vicar was presented with a wallet of notes, whilst Mrs. Craig was the recipient of a crystal vase and butter dishes given by the Mothers' Union.

The Rev. R. Hamilton, St. Catharine's, Caulfield, Melbourne, has notified the Vicar-General of his intention to resign his charge as from October 31. Mrs. Hamilton has been in very poor health for some considerable time.

Councillor E. C. Rigby, a very active Melbourne Churchman, member of General Synod and a keen C.M.S. member, has been elected Mayor of Hawthorn.

Mr. Mervyn W. Williams, A.R.C.O., organist for seven years in the Waterford Cathedral, Irish Free State, arrived in Sydney by the Comorin last week to take up the position of organist and director of music at The King's School, Parramatta. Mr. Williams, who is 31 years of age, is an Associate of the Royal College of Music and of the Royal College of Organists.

The Rev. R. H. Pitt-Owen, Rector of St. David's, Arncliffe, has been elected by the Provincial Council to the chairmanship of the C. of E. Men's Society.

The Rev. E. A. Salisbury, Rector and Archdeacon of Mudgee, has resigned, as he proposes taking duty in England, where he is now on a health visit.

The Rev. M. W. Britten, national secretary of the C. of E. Boys' Society, Melbourne, was given a public welcome on Saturday, Aug. 31 at a rally in the Chapter House, Sydney. On Monday at 11 a.m. he addressed a conference of clergy in the Chapter House, at which the Archbishop of Sydney presided.



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED



"He who cheerfully commits the universe to God has nothing in the universe to fear."—Anon.

"Be careful for nothing."—St. Paul.

SEPTEMBER.

- 20th—Ember Day. Let us ever remember the clergy, their difficulties and their various needs in God's work.
- 21st—St. Matthew's Day, also Ember Day. St. Matthew, taxgatherer, glorified God when he gave up his chances of money making to follow Jesus. Foolish, say some.
- 22nd—14th Sunday after Trinity. Faith, Hope, and Charity, and the greatest of these is charity, or love, said St. Paul, and he valued faith and hope.
- 23rd—First Bishop of the Reformed Spanish Church consecrated, 1894. Let us pray for this church amid the difficulties prevailing around it.
- 25th—The Solemn League and Covenant, 1643. How often the severity of good people has actuated others to dislike of the religion of Jesus.
- 26th—Relief of Lucknow, 1857. Cyprian, Bishop of Carthage, martyr, 258 A.D.
- 27th—Darlington and Stockton Railway opened, 1825.
- 29th—15th Sunday after Trinity. St. Michael and All Angels Day. The Holy Angels are around us. St. Michael is the guardian angel of the Israelites, and protects and guides them through the ages.
- 30th—Fall of Damascus, 1918. Jerome, the noted teacher, born, 346 A.D.

OCTOBER.

- 2nd—Bill of Rights passed, 1689.
- 3rd—Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

The Missionary Challenge.

(Being a part of the Bishop of Adelaide's pastoral address to his Synod last week, and which, with some change of title here and there may well be taken to heart by the workers and friends of the Church Missionary Society.)

THE next responsibility I ask you to consider is our response to the missionary challenge of to-day. Our contribution to the Australian Board of Missions has been the lowest we have sent for some time. Our diocese was assessed at £3,000, and we generally get near our assessment, but for the year 1934 we only raised £2,068. At the same time it should be recorded that the Church Missionary Society was assessed at £1,000, and succeeded in raising £915, £150 of this sum being raised by direct giving by a parish in one of the poorest districts of the city. Headquarters has now decreed that the A.B.M. financial year shall end on May 31st; for these five months our quota was £1,042, and we raised £1,035. What shall we do in the year that began on June 1st.

I ask you to realise that the missionary challenge is not quite the same today as when St. Paul started out from Antioch. There is a rising tide of nationalism and racial patriotism which in its aggressiveness constitutes a terrible menace to the peace of the world today. We see it in Italy, Germany, Russia, Turkey, India, Japan. To the missionary-hearted it constitutes a challenge to control and consecrate this spirit with the spirit of Christ. The

economic conditions of the world are another challenge to the Christian Church, but bad as they are here and in England, our own burdens are as nothing compared with those of the peoples of Asia and Africa. It is authoritatively stated that in India 100,000,000 lie down each night hungry in body. "Ways that are dark," tells us of the miserable conditions in which millions of Chinese live. Is it to be left to an atheistic communism to show sympathy for such sufferers, and will the Christian Church stand aside unconcerned? The awakening of woman constitutes a further challenge; in the East the change is revolutionary; in Turkey, India, China, Japan, women are no longer confined to the domestic sphere, but are coming out into public life; here you can all see, is another call upon us to guide and inspire this upward trend. Once again the development of education, with its secular and sometimes definitely anti-religious tendency, offers a very serious challenge to the Church to-day; we cannot compete on equal terms with the numbers and unlimited resources of our rivals, and it will be our wisdom to concentrate on quality rather than on quantity. I emphasise these problems, these forces, these tendencies, because it is no answer to say: "I don't believe in Missions." Here is the challenge; what are you going to do about it? Will you run away, or will you support with both hands and your whole heart the Missions of the Church, which are at least one part of the Church's response?

Our Response.

And to make our response more effective, I make the following suggestions:—

1. That the Board of Missions be asked to give us more and better deputations; our response is inadequate and ineffective because it is uninformed. We don't know the facts, and our hearts are not touched.
2. That our Mission literature be made more attractive, with more pictures to catch the eye, and that, wherever possible, broadcasting may be used, for I fear that with an increasing number of people listening to wireless is taking the place of reading.
3. That, following our Lord's methods, we aim more at the training of leaders. He trained a little inner group of disciples to win the world for their Master, and He thought it worth while to spend time on the individual. It has been greatly said that what is needed to-day is a fresh summons to the impossible; and that is a call to store in our hearts together with St. Paul's triumphant cry. "I can do all things through Christ which strengtheneth me."
4. That the possibility be explored of linking the A.B.M. in some way with the S.P.G. Mission work should appeal to the best of our students in our universities and schools, but beyond medical work and the study of tropical diseases, there is little in the Missions affiliated with the A.B.M. to attract the educated and the intellectual. Through the S.P.G. doors might be opened in countries of ancient culture.
5. That we make more use of the personal touch. There is a greater interest and a greater sense of responsibility in supporting a particular missionary or teacher or school or scholar, than in supporting a Board!
6. Here is a suggestion for the working of a parochial branch:—(1) get a good secretary; (2) the vestry accepts the assessment as a minimum and un-

dertakes to do its best to raise the amount; (3) a small committee meets once a month, and makes plans, and arranges a study circle; (4) a working party; (5) a yearly day of continuous intercession; (6) a magazine secretary; (7) a yearly gift meeting; (8) a Missionary Sunday; (9) more collectors; (10) missionary boxes collected four times a year; (11) Lenten self-denial envelopes, sent out with personal letters; (12) a branch of the Women's Auxiliary; (13) a missionary sale of work. Result: contribution double the assessment. You will not think, I trust, that because I have said little of the need of faith and prayer, therefore I undervalue this need. Rather, I have taken your realisation of it for granted and only seek to make supplementary suggestions. The challenge to-day is real; the need of the world is real; the menace of adverse influences is real; let our response also be real—adequate, effective, and worthy of ourselves, our missionaries and our glorious cause.

Christianity and the Modern Mind.

Bishop of Gloucester asks Pertinent Questions.

SOME correspondence has been proceeding in "The Times," London, under the heading of "Christianity To-day." Certain University professors and others have written with many and varied suggestions on the matter. The correspondence brought the following important letter from the learned Rt. Rev. Dr. A. C. Headlam, Bishop of Gloucester, which we venture to reproduce:—

Sir.—I have read with interest the letters by Professor MacBride and others about the problem of reconciling Christianity with the modern mind. The problem is no doubt an interesting one, but it seems to me that a preliminary question to which we want an answer is what we mean by the modern mind. Professor MacBride wants us to explain what Christianity is. What I should wish to know is, what really is the modern mind?

I ask this question because it is extraordinarily difficult to find out anything on which there is agreement. I keep up so far as I can with philosophic thought, and I find many different schools whose teaching is fundamentally opposed. Is there any more reason why I should look on Professor Alexander's view of Reality as more modern than that of Dr. Bradley, or that of Bertrand Russell than that of Bergson; or that of Dr. Mactaggart than that of Dr. Sorley or Dr. Pringle-Pattison? From time to time some enterprising publisher presents us with a work with a flamboyant cover labelled "Modern Thought." It is written by various men, more or less distinguished, but we are quite well aware that there are many men just as able and just as distinguished who would take diametrically opposite views. A body of clever young men at Oxford produce a book to tell us what "Youth" thinks, but I find that many young men of my acquaintance quite as able look upon their productions as somewhat pretentious and quite misleading. The young men of 10 years ago would have said something quite different, and the young men of 10 years hence will give me quite new views. It is a little difficult to adapt Christianity to such a kaleidoscope of opinions.

But Professor MacBride is no doubt thinking of scientific teaching. Again,

I find considerable difficulty, for here, also, I can find no fixity or finality; a great deal of the science I was taught 50 years ago seems quite out of date. The "present knowledge of the universe" as taught, for example, by our leading physicists, is quite different from the view of the universe taught by the Victorian men of science, and I feel pretty confident that 20 years hence the view of the universe put forward will be different again. Science, in fact, seems to me to be in a continued flux. Its professors are sometimes quite dogmatic. They are quite certain that their predecessors were wrong. What reason have I for thinking that their successors will think differently about them?

Under all these circumstances I wonder very much whether there is any need or reason for a "compromise" or "modus vivendi," or for adopting what are called modernist views. I cannot find any proved results of scientific teaching which conflict with the Christian faith as it is taught, for example, in the Nicene Creed—the belief in God, and the Revelation of God in Christ, the Incarnation, the Redemption, the Judgment, the Holy Spirit, the Doctrine of the Trinity, the Holy Catholic Church, the Life Everlasting, and what must be the logical result of this teaching, the Christian life. These are the doctrines the Christian Church has taught from the beginning; they are taught now by all branches of the Christian Church, although in different ways and in a different language. The manner in which Christianity is put forward must vary in every age and country, for it must be taught in a language which people understand. While modern thought seems to me to have very little fixity, Christian Truth seems to me unchanging, and I can see no reason for adapting this faith to the modern mind. I must teach it so that the modern mind can understand it. I must try to bring that modern mind to accept it, for it seems to me to give a knowledge of reality which neither science nor philosophy has succeeded in doing. It is not that we must adapt Christianity to the modern world, but that we must try to adapt the modern world to Christianity.

Brisbane's Ultimatum.

The Proposed Constitution.

IN his presidential address at the recent Synod of the Diocese of Brisbane, the Archbishop of Brisbane (Dr. Wand) had something to say with regard to the Appellate Tribunal in the proposed Constitution. His statements demand the most careful attention of Evangelicals. They are patent of episcopal autocracy.

"There is, however," the Archbishop stated, one point upon which I feel much more keenly, because it seems to me to arise out of the fundamental nature of the church. I refer to the composition and rights of the Appellate Tribunal. I confess that I do not like the composition of the Tribunal. It seems to me a mistake to have a preponderance of laity over clergy in the supreme judicial body of the Church. It also seems a mistake that the clerical representatives are all drawn from the episcopal bench and that there is no representation of the presbyterate. To my English mind it also seems a mistake that all the lay representatives are lawyers. In England this would completely eliminate some of our greatest lay churchmen. I could name a number of lay professors of world-wide reputation with an

amazing knowledge of the kind of questions with which the tribunal would be called upon to deal, who could have no part under the proposed Constitution in its membership.

This is serious enough; but it is not nearly so serious as that clause in the Constitution which provides that although on all matters of doctrine the Tribunal must consult the bench of bishops, it is not bound to accept their decision when given. I do not think it can have been realised in what an invidious position this places the bishops. It implies that the whole Episcopal bench, having been consulted on a point of doctrine, may have its decision ignored or reversed on a lay vote, and this in spite of the fact that during the whole course of the history of the episcopal office one of its chief functions has been the definition of doctrine. There has never, so far as I am aware, been any question within the Great Church of the bishops' authority in matters of doctrine. The very creeds themselves were in the beginning simply a summary of the bishops' instructions to their candidates for baptism, and the Nicene Creed was adopted by the bishops as a test of their own orthodoxy. The great councils which defined doctrine were composed of bishops who alone had the right to vote. No government, not even the Roman Emperor himself, challenged the right of the bishops in this respect. It has indeed happened in modern times in England that a partially lay tribunal has been given parliamentary authority in such matters; but the theory upon which that right could be maintained has no connection whatever with the condition of affairs in Australia. Further, its appalling lack of success in England has led to its practical supersession, and should surely prevent anyone in this country from ever wishing to follow the example. To frame a Constitution which deliberately removes this fundamental right out of the hands of the bishops seems to me to contradict the very nature of an episcopal church.

At all costs we must endeavour to obtain an alteration in this part of the proposals. It would, of course, be quite easy to frame such an alteration. The only thing necessary would be to compel the Tribunal to accept the decision of the bishops on any doctrinal matter that was put before them. That would save the fundamental character of the Church and would make the Constitution possible.

Doings of the Month in Melbourne.

(By Maccabaeus.)

Archbishop Head, who is at present in England, has intimated that he will return to Melbourne in November. The Archbishop appears to be most impressed by the Oxford Group Movement, which he has studied while abroad. He refers to the movement as a "wonderful one, which teaches people to be courageous Christians."

"I think that for us in Melbourne," he states, "the chief lesson is that we must be re-inspired and teach our laymen and laywomen to be more active witnesses for Christ and not leave the clergy to do this work while they, as the laity, look on."

Most people who know Melbourne will agree with the Archbishop, for there is little evidence of Christian witness in social, public, or business life.

Protestant Federation Convention.

During August the Annual Convention of the Victorian Protestant Federation was held. Many subjects were discussed and resolutions passed, one of which urged the State Government to resist the agitation of the Liquor interests for later trading hours. The N.P.F. is solidly behind the work of the Prohibi-

tion League in this matter. Another resolution affirmed: "the desirability of the continuance of the present arrangement for voluntary Scripture instruction in State Schools, and protesting against the segregation of the children into denominational classes."

Other resolutions dealt with the Roman attacks on the Marriage Laws, and urged the Government to follow New Zealand and make such attacks a criminal offence, and urging the Government not to make any grants to denominational schools.

The Convention, of which the Rev. Dr. A. Law, the well-known and respected Melbourne Protestant, is President, also congratulated Lord Craigavon on "the splendid stand he has taken to keep Ulster within the Empire."

Morning Sunday School.

Several Melbourne parishes are now substituting morning for afternoon Sunday School. Perhaps it will work well, but some people see a danger in the change, in that it seems like handing the afternoon over to those who would use it for purposes of sport. Too many clergymen, of all schools of thought, are now teaching that when their people have partaken of early communion, their duty for the day has been done.

C.M.S. Meetings.

As an indication of the interest that the Church Missionary Society holds in Melbourne, the meetings of the Society continue to be an eloquent witness. Rarely is the Chapter House so crowded from ground floor to the gallery, as was the case on the evening of August 20th, when the Rev. L. L. Bakewell and Sister C. L. Thornton, of Tanganyika, and Deaconess B. M. Weston, of India, were welcomed on their arrival home. That firm and faithful friend of C.M.S., the Rev. W. T. C. Storrs, was chairman. The welcome was a most enthusiastic one, and the lantern pictures, indicating his work in Africa, shown by Mr. Bakewell, were of great interest. Mr. Bakewell is an old boy of St. John's, East Malvern, which is the supporter of Miss Clark, a C.M.S. missionary in China. Mr. Bakewell's work has been highly praised by Bishop Chambers, who has expressed his great appreciation of it. Mr. Bakewell will remain in Australia for several months; he is engaged to a daughter of the Rev. W. T. C. Storrs. Mr. Bakewell arrived in Melbourne early in August.

The Late Rev. T. H. Rust.

During August the death occurred of the Rev. T. H. Rust, who was aged 83. Mr. Rust retired from the active ministry in 1922 after nearly 40 years' service. He was a prominent clergyman in earlier days, but was not very well-known to the present generation. Memorial Services were celebrated at St. Mary's, Fitzroy, by the Rev. F. Maynard, and the service at the graveside was conducted by the Rev. J. Cheong, also of St. Peter's, Eastern Hill, of which St. Mary's Mission is a branch.

B.C.A. Secretary.

The Rev. J. H. Vaughan, who has taken up work as secretary of the B.C.A. in Victoria, was with Mrs. Vaughan, accorded a welcome by the Central Women's Auxiliary of the Society in the Chapter House on August 27th.

Retirement from Ministry.

The Rev. R. Hamilton, Vicar of St. Catherine's, Caulfield, has signified his intention to retire at the end of October. Mr. Hamilton is a moderate churchman, who has not been actively identified with diocesan movements. He has been, at various times, in charge of several well-known Evangelical parishes.

Social Service.

The Mission of St. James and St. John, of which Archdeacon Lambie is in charge, does an enormous amount of good work. Babies and girls, women, men and boys all share in the help that is given. Recently an appeal has been made for support for the Home for Problem Boys, at Philip Island, one of its many spheres of work. This Home has taken over additional responsibility since the closing of an adjacent independent home, which was closed by the Government. The Mission was asked to take over this other work, hence the need for further support to enable the extra accommodation to be supplied. The Rev. E. H. Faulkner, who is in charge of the Home, is able to tell how many "problem" boys have, under the good influence of the Home, become excellent citizens.

Church of England Boys' Society.

The C.E.B.S. is a vigorous organisation, working among the youth of the Church. Its chief object is stated to be "helping (Continued on page 12.)"



NEW SOUTH WALES.

BOARD OF EDUCATION.

Diocese of Sydney.

DIOCESAN SYNOD.

The third session of the 23rd Synod of the Diocese of Sydney has been summoned for Monday, 23rd September. This year the opening will be marked by Holy Communion at 8 a.m. and the Synod service and sermon by Archdeacon Johnstone, at 2 p.m. Adjournment will then be made to the Chapter House, where the Archbishop will deliver his Synod address. A number of important ordinances and matters relative to the Broughton Centenary, Cathedral site extension, the Home Mission Society, and the Constitution, will come up for consideration.

THE HOME MISSION SOCIETY.

Special Motion at Synod.

The work and appeal of the Home Mission Society will come before Synod this month in the form of a special motion. At the last Session of Synod the following resolution was carried, "That in future the Annual Report of the Home Mission Society be presented to the Synod by a Special Motion, with a view to the consideration of the work of the Society on the floor of the house." Provision has been made on the business paper of Synod for the discussion to be held on Tuesday, September 24th, from 7 to 8 p.m. It is hoped that the expected constructive discussion will benefit the Society in its important operations. The Home Mission Society has its own distinctive witness in the Diocese. It is the Church in action and appeals for the support of all Church-people.

Children's Court.

The Home Mission Society is accepting the challenge to support a full-time Chaplain at the Children's Court, through which hundreds of children pass every year. This work affords a great opportunity for helping young folk who might easily otherwise take "the wrong road" in life. Contributions for this work may be sent to the General Secretary, Rev. R. B. Robinson, at the Church House, Sydney.

REFORMATION FESTIVAL.

Reformation Sunday will be observed this year in Sydney on October 20th. Exchanges will be made amongst the clergy for the day, in many of our parishes. Emphasis will be laid upon the Scriptural principles, historical foundations, and Evangelical doctrines of the Church of England. There are two matters of special interest for Church-people that come before us during the present year. This year is the 1200th anniversary of the death of the Venerable Bede of Jarrow, who did so much in his day to place the Holy Scriptures in the hands of the English people. This year is also the 400th Anniversary of the first complete Bible printed in English. This was known as Miles Coverdale's version, and was first issued in 1435.

A Great Central Evangelical Rally will be held in the Chapter House, next to St. Andrew's Cathedral, George Street, Sydney, on Tuesday, October 22nd, at 7.45 p.m., when addresses on matters of vital importance to Evangelical church-people will be given. The Rev. Canon S. E. Langford Smith will preside. The speakers will include Rev. John Bidwell, the Ven. Archdeacon H. S. Begbie, The Rev. J. T. Phair will give an illustrated talk from 7 to 7.30 on "The Story of the Bible in English."

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placed it at a debit of £560. Further funds were needed for developments and extensions.

Mr. Justice Maxwell, who was the principal speaker, praised the activities of the Homes, remarking that it was part of his duty, under the Child Welfare Act, "to give fathers and mothers" to about 50 children a week, and he felt much happier in the orders which he made when he knew that children sent to the Homes would be brought up in a religious atmosphere. He knew of no better training-ground for children. They were given an opportunity of making really good citizens, and were provided with religious instruction at a time when it was of most value. He was convinced that the influences on the young people in the Homes was a factor in combating the pernicious dangers that were abroad in the world. A wider application of the training would undoubtedly lead to fewer delinquent children coming before the courts.

ST. ANNE'S, RYDE.

The 109th dedication festival services of St. Anne's Church, Ryde, came to a most successful conclusion on Sunday, August 25. There were special services covering eight days, with special preachers, historical addresses, inspection and explanation of St. Anne's church and grounds, lantern lectures, parish and young people's gatherings.

The special music included a new rendering of "The Lord is My Shepherd," by Adams (first rendering in Australia), "Sing, O Heavens," by Sir A. Sullivan, "Watches over Israel," Mendelssohn's "Elijah," "O Worship the Lord," by Hollins, "Te Deum," and Evening Service by Maunder, special Processional Hymns, by an augmented choir. It was with feelings of profound gratitude that the Rector and his parishioners closed their services on Sunday evening, August 26, with a very fine rendering of the Hallelujah chorus, from the "Messiah."

Diocese of Goulburn.

ITALY AND ABYSSINIA.

The Bishop's Letter.

The Bishop, writing to his diocese, states: Italy and Abyssinia are both members of the League of Nations. If the League fails to prevent a strong member falling to a weaker member and devouring it, it is difficult to see how it can survive. If the League goes, it means that the principle of collective security to stand together in resisting any Nation who breaks the peace of the world, has been abandoned. This will mean the defeat of a great hope, and a further step in the regression towards barbarism of which we have seen so much in recent history. It is difficult to see how war can be avoided as a chronic state if the nations are made to depend on power politics only. Sixty sovereign states, all claiming the supremacy of their own interests, irrespective of moral considerations or the welfare of others, is simply a world of anarchy. When each of these states is driven by fear to try to become self-sufficient and sets itself to attain this end by means of tariff walls and other restrictions on international trade, it is obvious that the world must eventually become a shambles. The only end to such a state of affairs would be some new imperialism made possible perhaps, by a combination of Nations which would divide up the world along new lines of the distribution of power. Before this process could work itself out, it is more than likely that the armed masses would turn on their imperialistic rulers and establish some new form of policy altogether. These are very uncomfortable possibilities, but they are possibilities, and now is the time to think about them and face up to them. It will be too late when the drums beat and martial music drives us into the insanity of war-mindedness. It will be too late when lying propaganda poisons our minds and makes it impossible for us to get at the truth or believe it when we do hear it. It will be too late when everyone on both sides of the conflict believes that he is fighting for all that is good and holy and prays his god to give him the victory in battle.

What is to be done? What can Christians or those who would like to be Christians, do about this matter?

First of all we must realise that peace can only be built on justice. The world cannot be cornered by the existing empires, and great nations like Italy, Germany and Japan told that they must simply accept the status quo. These states will not accept things as they are. Unjust treaties must be revised. The natural resources of the earth must be opened up fairly to all. Trade must be made very much freer than it is, and migration much less restricted. The alternative is war, and it is doubtful if we have not left it too

late to avoid war. If Italy attacks Abyssinia, every effort should be made to restrict the conflict as much as possible. In the meantime, we should undermine the need for power politics by working for the supremacy of international law, of law administered by the best justices of which the world is capable, of law backed by the moral and physical force of all the civilised peoples of the earth. If we can proceed along this line, Western civilisation might evolve into a peace civilisation. It is not that at present. War is in its very being. It has been made by war. If it cannot pass beyond war, it will be destroyed by war. It is for those who see a vision of a better world to make their voices heard and their power felt in the councils of those who control the affairs of the nations.

VICTORIA.

Diocese of Melbourne.

ARCHBISHOP'S LETTER.

The Archbishop, writing from Emmanuel College, Cambridge, dated 24th July, states: I spent July 9 to 15 at Oxford, at the Oxford Group Movement House Party, as I told you in my last letter. As the days went on I saw more of its work and of its power. I hope to speak more fully of that and other movements when I return to you (D.V.) in November. Meanwhile, I want to think and read about all that I am seeing and hearing. Certainly the Oxford Group Movement is making Christianity an active force among many students in England, and has an international importance in the revivals of religion which have recently come in Norway and Denmark, thanks to its influence. God seems to have an imperial work for the Movement to do, as is seen by what its teams have effected in Canada and South Africa. But our real loyalty must always be to the Church of England, and the danger just now seems to be that the new loyalty to the Groups may weaken the older, deeper loyalty to the Church.

From Oxford we returned to Cambridge, where I have been back again among college surroundings which bring back memories of old days before and after the war. It is good to be back among books with the possibility of more time to read them.

On July 20 Mrs. Head and Jack and I went to London, and on the 21st I preached in my old parish of Christ Church, Greenwich, in the morning, and at St. Paul's Cathedral in the evening, and on the 22nd I visited my old Preparatory School near Brighton, to which I went as a little boy fifty years ago. There is a great pleasure in being back in the Old Country again to visit the places which are so full of happy memories for us.

PRAYERS FOR PEACE.

Suggested by the Right Rev. D. Baker, Acting Metropolitan.

Let us pray for international peace and concord:—

O Lord Jesus Christ, Who at Thy first coming didst enter into our human family that Thou mightest draw all men into union with Thyself and with one another; look down in mercy upon the world, and, by the Grace of Thy Holy Spirit, kindle in the hearts of all the desire for that peace and unity which shall bind us together in brotherly love and concord. Preserve the nations from war and bloodshed. And so hasten the coming of that blessed day when bitterness and strife shall cease, and all Thy faithful servants in the Fellowship of Thy Saints shall own Thee Lord and King, in Whose Name we offer these our petitions. Amen.

O God, Who hast made of one all nations to dwell upon the earth, and Who by Thy Son, Jesus Christ, hast broken down the walls of partition between Jew and Gentile, slave and free, Greek and barbarian; break down, we beseech Thee, all that divides us one from another; shame our jealousies and lay low our pride; do away with all race prejudice, that the bonds of fellowship and mutual service may unite the East and the West, the North and the South, that we may live in peace together, in honour preferring one another; to the glory of Thy great Name. Amen.

The Collect for the Second Sunday after the Epiphany is also suitable.

UNITED ALL DAY OF PRAYER.

In connection with the Noonday Prayer Awakening Fellowship in Victoria, an All Day of Prayer will be held on Thursday, 26th September (Show Day, Public Holiday) in the Independent Church, Collins Street, Melbourne. The meetings will commence at 10 a.m. and continue until 10 p.m. Minis-

ters and laymen of the various Churches will take an active part in the gatherings throughout the day. The Noonday meetings have been going on weekly in the city for over ten years, and have been a source of great blessing to many people. On the last occasion when a similar meeting was held, about 1600 persons were present throughout the day. A cordial invitation is given to any who can make it convenient to attend for any portion of the day.

Diocese of Ballarat.

MEMORIAL TO LATE DEAN TUCKER.

The Council of the Diocese of Ballarat has decided to perpetuate the life and work of the late Dean Tucker, of Ballarat, by the erection of a memorial church in that city. The cost will be about £2000.

For nearly forty years Dean Tucker was a member of the Council of the Diocese, and of its many Committees. On many occasions he was its chairman. At other times he gave it wise advice. For very many years he was a member and Clerical Secretary of Provincial Synod of Victoria under three Archbishops. For thirty years he was one of the representatives of this Diocese in the General Synod of Australia. He was a member of Trinity College Council, and resolutely stood against its secularisation. As a lecturer of St. Aidan's Theological College he came into personal touch with nearly every clergyman who has been ordained in the Diocese for 30 years.

The Council of the Diocese appointed a sub-committee to bring forward a report as to a suitable memorial to the late Dean. The creation of scholarship funds, to be named the Dean Tucker Memorial Funds, was considered and reported upon; but it was agreed by all that the most fitting memorial was the erection of a Memorial Church on the nearest available block of land to the late Dean's home.

A block of land was acquired by the foresight of Mr. P. S. Richards and his fellow-committeemen, at Wendouree, many years ago, and another adjoining it by gift of Miss Green. The late Dean often longed to see a permanent church erected on that site to the glory of God.

Diocese of Bendigo.

THE BISHOP'S LETTER.

Writing to his diocese, the Bishop refers to the way in which he has been taken to task for his statement in the July Bendigo Church News on the Pope's inactivity regarding Italy and Abyssinia. Needless to say, the Bishop is well able to take care of himself in the face of hosts of critics, including the Sydney "Catholic Press." The Bishop then proceeds:—

Another matter which has involved a lot of correspondence is the indiscriminate advertising of contraceptives. The matter came up at our last meeting of Provincial Synod, which asked the Social Questions Committee of the Diocese of Melbourne to move in the matter. It was reported that advertisements for contraceptives were being distributed wholesale, even amongst children—incalculable though it appears. For example, some were picked up just outside a State School. Moreover, they were in a closed packet labelled "For Adults Only." Could anything better calculated to arouse childish curiosity be devised? Unfortunately the committee found that it was about the worst possible time to approach the Government, because an election was pending, and we all know the history of those somewhat hectic weeks and the change of Government. Of course, under our Parliamentary system every Government is congested with business—it seems inevitable. Yet something had to be done, and with others I sent a letter to the "Argus," which lent its powerful aid by writing in a sub-leader that the reports "reveal a condition of affairs so repulsive that they would not be credited if they came from a less responsible source. To distribute to school-children, in the hope of increasing sales and profits, information which should come to adults only in special cases, and through a medical practitioner, is the most shameful device of business that one could imagine." The Rev. H. G. A. Judkins, Director of the Methodist Social Service Department, illustrated this "hope of increasing sales and profits" when in a letter to the "Argus," he stated that the profit is 300 per cent! Amongst the many letters I have received is one from another Victorian town stating that the writer was informed that a chemist admitted he sold more contraceptives to High School boys than to anyone else.

I am bound to say I have been appalled at this slyly concerning this diabolical practice—I use the phrase deliberately. One would have thought that the publication of the facts (which, in any case, are pretty

widely known), would have aroused the general public to a white-heat indignation. That not only individuals but organisations would have risen up demanding that this vile propaganda must cease. The Premier is sympathetic. In the "Herald" of 8/7/35 he promised that the Government would take steps to suppress this "reprehensible" practice. In a letter to me, he says, "I can assure you that the whole matter is receiving the full consideration of the Government." But we want something done NOW. We want the Government to act NOW. And they will if the public demand it. The need is clamant. The Government is sympathetic. If the people of Victoria really desire this shocking abuse to be swept away, they have only to say so.

"A task without a Vision is drudgery;
A Vision without a task is a Dream;
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Diocese of Gippsland.

ADMINISTRATOR'S LETTER.

Archdeacon Weir, Administrator, writes to the diocese as follows:—
The Board of Finance, had an unusually happy experience when, at its July meeting, it discovered that its income was within measurable distance of meeting the grants it made in February last, if sufficient money proved to be available. For this, and for the generous response to the call of the sparsely-populated parts of Gippsland, we all thank God. It is important to remember, however, that in several cases Clergy are striving to pay their way on what are still quite inadequate stipends.

The Rev. L. W. A. Benn has been appointed to the Parish of St. James', Heyfield, and the Rev. T. D. Beyer, to St. Mary's, Morwell. The former will be inducted on the 28th inst., and the latter on the 26th September. The Rev. C. Woodhouse goes to Drouin and Bunyip, and will be inducted on the 3rd October.

The Acting Metropolitan draws our attention to the unique significance of the Medical Conference, about to be held in Melbourne. The official service in connection with the conference will be held in St. Paul's Cathedral, Melbourne, on Tuesday, the 10th September, at 4.30 p.m., when the Bishop of Wangaratta will be the preacher. There is an intimate association between the Church and the medical profession. The Great Physician healed both body and soul. Our complex modern life has so evolved that part of His healing work falls to the lot of the Church and part to the doctor. The ideal—there are signs that we are beginning to work towards it—lies in close understanding, and co-operation between the two. The Clergy know better than most the devotion of medical men to their trying profession, and the spirit of self-abnegation characteristic of them as a body. Gippslanders who intend to be in Melbourne at the time should note the hour of this historical service, and attend it.

I have had no first-hand news of our Bishop since my last letter, but hear indirectly that he and Mrs. Cranswick are feeling the benefit of their change and rest, and making satisfactory progress.

SOUTH AUSTRALIA.

Diocese of Adelaide.

BISHOP'S PASTORAL ADDRESS.

In his pastoral charge to the Synod of the Diocese of Adelaide held last week, the Bishop, the Right Rev. A. Nutter Thomas, addressed himself, primarily, to the Church's response, or lack of response, to the grave challenges which confront the Christian forces in the world to-day in the homeland. Having made a brief reference to the world outlook, he said: "I propose then, to consider our own more immediate problems and responsibilities in this diocese, and to give you what directions I can, for the principles that guide our conduct will surely be the same for the wider sphere as for this.

Restoration of Finances.

"Let me consider first the plaint of so many parishes to-day: How can we restore our finances? So many of our best givers can no longer afford to give; our fete only brings in half what it used to bring in; collections are falling off . . . and much more in the same strain. Let me say at once there is no short cut to financial stability and prosperity. No juggling with finances pays. England's method of rehabilitation is better than America's. Mr. Lyons' method is better than Mr. Scullin's. Free-will offerings, different kinds of envelope systems may all help; but the real solution of our difficulties is to be found in the individual. The support of our churches and of our church as a whole de-

pends on the love in the heart of the individual. Be better citizens, better Christians, better Churchmen, love your Church, take a pride in her, take her to your heart, and you will not let her languish. That is the only solution I know of; but that is the solution.

The Bishop then pleaded for a fresh revival of what he termed ecclesiastical pride—not the pride of arrogance, but the pride of deep and holy affection. The hour called for richer gifts and more generous gifts to God's Church on the part of those who have this world's goods. The call of the missionary challenge was then dealt with, and then that of religious education, especial reference being made to church schools and the value of the Sunday School. The Bishop closed his report of the state of the Diocese by remarking:—

"I wish to conclude with a reference to our Church's appeal for a Centennial Thanksgiving Fund of £25,000, to commemorate the Church's Centenary next year, which coincides with the State's Centenary. Our object is permanently to strengthen and develop the Church's work, and particularly to promote the welfare of youth, to develop the Church's social work, and to improve clerical stipends and pensions. The income only will be used, and the fund will thus be no ephemeral effort, but will benefit the Church for all time.

The Need and Value of the Spiritual Side.

"We recognise with pride and appreciate to the full the fine ideals of racial duty which inform the policy of our greatest statesmen, and we believe that the British Commonwealth of free nations will have a great part to play in the formative years which lie immediately before us. We value in this State the great gifts made to our University and to Parliament House. But these are mainly on the material and secular side, and without spiritual foundations and spiritual background the wealth of a nation is of little ultimate value. Our appeal is for the building up of the spiritual side; the strengthening of the spiritual bonds; it is for gifts on a similar scale to the more far-reaching work of the Church; it is an appeal for the long vision, and for the care of the things that really matter.

What we Owe to our Christianity.

"For it is good to remind ourselves that we owe to our ancestral Christianity everything that is best in our tradition. The English inheritance of liberty, which we value even above life, has been and is bound up with our Christian legacy. Where faith matters, as in Russia and Germany to-day, liberty disappears. There is therefore, a deep and patriotic reason behind this appeal, which I ask you to bear in mind. A great and exceptional opportunity lies before us to add to the strength and influence and usefulness of our Church, and through the Church to help the State, and especially the youth of our State; and it is in this belief I ask our people in their generosity and patriotism to support this great effort and carry it to a successful issue.

QUEENSLAND.

Diocese of Brisbane.

BUDGET REQUIREMENTS.

At the July meeting of the Brisbane Diocesan Council the Diocesan Treasurer submitted his budget of monies required to be raised during the year for Diocesan purposes.

For Foreign Missions	£3,300
Home Missions	2,200
Hospital Chaplain	200
Ordination Candidates Fund	1,000
St. John's College	100
Religious Instruction Work	500
Clergy Superannuation Fund	1,000
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Synod Assessment.

The Treasurer submitted the Schedule of Synod Assessment of Parishes for year 1935-36, prepared by the office; the figures showed a total of assessable income of £45,969, assessment thereon at 5 per cent, being £2,298/9/0.

TASMANIA.

DIOCESAN SYNOD.

Synod was unusually short this year. It was over in two days—probably a record. The Synod sermon was preached by the Rev. Canon Needham, chairman of the A.B.M. It was a stirring call to the Christian Church to enter the doors that are opening on every side into the heathen and Mohammedan worlds. No one who heard his words could fail to realise that this is a day of opportunity for Christian Missions, such as, perhaps, the Church has never had before. Canon Needham gave another forcible address during the Missionary Hour of Synod. He spoke again at the Missionary Breakfast. At the latter the Revs. R. H. Pethybridge and L. L. Oldham also spoke. It happened that the Synod of the Bendigo Diocese was being held at the same time, and the Bishop of Bendigo sent greetings to this Synod, which our Bishop was asked to reciprocate.

The Synod mourned the loss of two prominent laymen, Mr. Clyde Hamilton, for many years chairman of the Church Trustees, and Mr. Lawrence Green, a leading churchman in Launceston.

Not many questions of a controversial character were raised. One was an attempt to forbid the raising of money on the security of Church endowments for the purpose of meeting current parochial expenses, but Synod left the decision of such matters in the hands of the Diocesan Council.

A committee was asked for, to enquire into the matter of the length of tenure of incumbencies, the committee to report to next Synod.

In view of the legislation on gambling on which the State Parliament is at present engaged, Synod reaffirmed its whole-hearted opposition to gambling in any shape or form. Another motion called attention to the cruelty involved in the sport (?) of race-track coursing.

There were also motions pledging support to the Church's missionary work, the Church of England Men's Society and the Church Army.

SPIRITUALISM DENOUNCED.

"System of lies, dishonouring to the dead, and a waste of time for the living," is how the Bishop of London (Dr. Wainman-Ingam) describes spiritualism, in the course of a statement issued to the diocese.

"I feel that the attempt to communicate through mediums with the other world is all wrong," he says. "Even the practitioners admit its dangers. It is cruel to play on the longing of bereaved people to hear the voices of loved ones. I have forbidden seances in church buildings in my diocese, and I urge the clergy to discourage the revival of spiritualism as far as possible, and return to the guidance of the Holy Spirit."



APPOINTMENT OF BISHOP COADJUTOR OF SYDNEY.

William Pascoe, of Paddington, writes:—

The writer has no knowledge as to the procedure to be followed in the matter of an appointment to the position of Bishop Coadjutor of Sydney. His only plea in writing is to urge the appointment of an Australian clergyman to the vacant post. It is a poor look-out in a church with nearly 150 years of history in this land behind it, if it cannot find one of its clergy competent to fill the required position. In cases where men serving in the Australian Church have been chosen to fill the highest office in the Church here, the appointees have done remarkably well—indeed, could not have been bettered! Bishop Long, of Bathurst, and Bishop Kirkby himself were surprises in the matter of choice, but each soon proved his capacity. I am confident that there are Evangelical clergymen serving in parishes in Australia who would fill the position of Bishop Coadjutor of Sydney with marked ability and acceptance. Those responsible for the choice need to go forward selecting a man without fear or favour. There is no need to go abroad. There are men here who, given the opportunity, would soon prove their worth and usefulness. They know Australian life and conditions. They are 'au fait' with our peculiar outlook and demands, they understand Australian ways. They know how to be loyal and true, and I am convinced if one of these were chosen, the Archbishop of Sydney would have no truer and more capable assistant. For a secondary position, such as is required, it is not necessary to go overseas. It takes several years for newcomers to really understand Australian conditions and needs. Besides, to secure one from overseas means that our responsible leaders here have to go on the recommendation of people elsewhere, many of whom have not the slightest notion of our needs. We have had experience in Australia before of this—both to our regret and loss. I sincerely hope that whoever is responsible in the matter of choosing a Bishop Coadjutor for Sydney diocese will not go beyond our shores. There are strong, able, spiritually-minded Evangelicals here in Australia.

THE CONSTITUTION.

Rev. C. Allen, B.A., of Hobart, writes:—

The suggested amendment to the proposed new Constitution of the Church of England in Australia has been hailed as a happy solution of all our difficulties. But I wonder whether it is. According to the suggested amendment, if two-thirds of the bishops issue a written statement giving their opinion as to what is the doctrine of the Church on any



point brought before the Appellate Tribunal, then the Appellate Tribunal must accept that statement as the true doctrine of the Church, and must give its decision accordingly. This means that in an appeal in which the doctrine is involved, the duty of the Tribunal would be to place the statement of the person involved in the case alongside the statement of the bishops, and give a verdict according to whether these statements agree or not.

Take an instance. A case may reach the Appellate Tribunal in which is involved the doctrine of whether the Holy Communion is a sacrifice of the Body and Blood of Christ for the sins of the living and the dead. We know that there are bishops who believe this. And it is quite conceivable that two-thirds of the episcopal bench would be prepared to sign a statement that this was the doctrine of the Church of England. Under these circumstances, where would those of us stand who do not hold this doctrine? Moreover, the next time this particular question was brought before the Appellate Tribunal, the majority of bishops might decide that this particular doctrine was not the doctrine of the Church of England. There are possibilities of confusion here, beside which our present confusion would be nothing at all.

It seems extraordinary that a body outside the Tribunal should in some cases practically have the power to decide what the verdict of the Tribunal shall be. The Appellate Tribunal has all the formularies and laws of the Church before it. It can consult theological experts on any point on which it is not quite clear. And surely it ought to be left to come to its own decision on any question that is brought before its jurisdiction. The former constitution made the Appellate Tribunal supreme, and as such it received a very large measure of support. Under the proposed amendment the Supreme Tribunal will no longer be supreme. Supreme power will virtually rest with the episcopal bench. And I fear that, under these conditions, the Supreme Tribunal will fail to retain the confidence of a large section of the Church.

Buy the Best
and

Collect the Coupons



The Super-sorted Tea

The Annual Rally

of the
BUSH CHURCH AID SOCIETY

will be held (D.V.) in the

Chapter House, St. Andrew's Cathedral,
George Street, Sydney

on

TUESDAY, 17th SEPTEMBER, 1935

Chairman—The Most Reverend THE ARCHBISHOP OF SYDNEY

Speakers—The Ven. ARCHDEACON W. L. LANGLEY

Miss A. M. ASHE, M.B.E.

Deaconess D. HARRIS (Wilcannia Hostel)

A GENEROUS THANK-OFFERING IS ASKED

A BIG B.C.A. TEA will be served in the basement of the Chapter House.
First sitting (for about 200), at 6.15 p.m.

Tickets for the Tea, 1/3—to be procured from all parish representatives, or from B.C.A. Office, Church House
Meeting to commence at 7.45 p.m.

A Musical Programme from 7.15 to 7.40 p.m.

NEW PICTURES OF THE WORK WILL BE SCREENED.

Supremacy of the Holy Scripture

(Three fallacious arguments—(1) "The Church Before the Bible"; (2) "The Church Gave the Bible"; (3) "Christ's Unreported Conversations Concerning the Kingdom," by the Rev. Innes B. Wane, M.A., sometime Rector of Castle Ashby.)

FOR all true members of the Church of England, the Supremacy of Holy Scripture as the sole and sufficient rule of Faith and Practice is laid down with unmistakable emphasis in Articles VI., XX., and XXI. of our Thirty-nine Articles of Religion. Not only so, this is as fixed an axiom of the Fathers as with the Church of England. By all of them Scripture was acknowledged as the court of final appeal. However interpretations might differ, its supremacy was never doubted in the early Church. Can I adduce a more telling witness than John Henry Newman? This is what he wrote to Froude: "I am surprised more and more to see how the Fathers insist on the Scriptures as the Rule of Faith, even in proving the most subtle parts of the doctrine of the Incarnation." Again he writes, "The more I read of Athanasius, Theodoret, etc., the more I see that the ancients did make the Scriptures the basis of their belief. . . . I believe it would be extremely difficult to show that tradition is ever considered by them (in matters of faith) as more than interpretative of Scripture. A little later he wrote to Mr. Rogers: "The Fathers do appeal in all their controversies to Scripture as a final authority. When this occurs once only, it may be an accident. When it occurs again and again uniformly, it does invest Scripture with the character of an exclusive Rule of Faith." I need hardly add that the views Newman chose to adopt and advocate were utterly inconsistent with the facts which he here states. The Fathers, after the time of the Apostles, drew the sharpest possible distinction between their own words and those of the inspired writers. And when it began to be the custom to draw up formularies at councils, the Council did not prepare a doctrine and then bring Scripture to prove it, but it deduced the doctrine from the very Scripture itself. The infallibility of councils was an unknown doctrine in the second and third centuries, and even in the fourth the first faint suggestion of it by the Arians rouses the indignant scorn of Athanasius, and well it might. Archbishop Benson, in his work on Cyprian, speaking of the seventh Council of Carthage, held September 1, 256 (where a purely spiritual question was submitted to an ideal spiritual court), says: "The unanimity of such early councils and their errorlessness are a remarkable monition. Not packed; not pressed; the question broad; no attack on an individual; only a principle sought; the assembly representative; each Bishop the elect of his flock; . . . their Chief one in whom were rarely blended intellectual and political ability with holiness, sweetness and self-discipline. The conclusion reached by such an assembly uncharitable, unscriptural, uncatholic and unanimous." Surely this should suffice to show that the mere reference of spiritual questions to a purely spiritual court can afford us no security at all against fatal error and injustice.

Three Fallacious Arguments.

Three arguments are often advanced by the advocates of Church authority in opposition to the authority of Holy Scripture and accepted by their followers, the falsity or fallacy of which it may be well to expose.

The first is the ambiguous and misleading statement that "The Church was before the Bible." That the Church existed before the New Testament was written is true. So it did before the Bible was printed. But just as the Word printed is identical with the Word written, so the Word written is the same as the Word spoken. Was the Church before the Word spoken? What is the Church (in the wider sense of the term) but a group of believers in God's Word? And before the Word is spoken how can there be believers in it? "Faith cometh by hearing, and hearing by the Word of God." Therefore the Word of God must be before faith. Thus St. Luke tells Theophilus (St. Luke 1: 3, 4) that he had written an account of our Lord's life and teaching that Theophilus "might know the certainty of those things wherein he had been instructed." Naturally the Apostles did not write Letters till they had someone to write to. As long as the Church militant contained the living writers of the New Testament, we may argue that it did not depend, as every later age has done, upon their writings. The appeal would then be to the authors rather than their books. But when those authors and the other eye-witnesses and the first generation of disciples passed away, another state of things began, and it has continued ever since. The Church which contained the living authors of the New Testament is a very different thing from the Church which no longer contains them; and it is a logical fallacy to use the term Church without realising this vital difference. The Apostolic writings now take the place and authority of the writers. This truth was felt and acknowledged by the Fathers and the primitive Church. It was obscured and outraged in the Middle Ages. It was recovered and restated by our Reformers.

The second is the ambiguous assertion that "The Church gave the Bible," thereby implying that her authority must be superior and anterior to the books themselves. It is undoubtedly true that the books of the New Testament were written by members of the Church; but it is utterly untrue to say that the Church in any corporate or official capacity wrote the New Testament, or even fixed the canon. If we go back to the earliest canons, or lists of books, we find that they are attributed to influential scholars such as Origen. The next stages in the fixing of a canon were the drawing up of lists by local Churches for their own use, and then by ecclesiastical assemblies for diocesan and provincial use. Dr. Salmon, in his well-known Introduction to the New Testament, says: "It is a remarkable fact that we have no early interference of Church authority in the making of a canon" (which means selecting the books called canonical or, according to this favourite phrase, "giving the Bible"). "No council discussed the subject; no formal decisions were ever made. The canon seems to have shaped itself. . . . it was owing to no adventitious authority, but by their own weight, that our Gospels crushed all rivals out of existence." No council has ever defined the canon authoritatively, just as no ecclesiastical authority has ever ventured to impose any definite scheme or theory of inspiration. It is essential to grasp these facts clearly, otherwise we may find ourselves involved in that vicious circle of reasoning which first requires us to accept Scripture on the authority of the Church, and then proceeds to prove the prerogatives of the Church by the authority of Scripture. The relation

of the Church to the word written is the relation of John the Baptist to the Word Incarnate. "He was not that Light, but was sent to bear witness of that Light." The Church is not the giver of Scripture. She witnesses to the fact that the books in question are the genuine productions of Apostles or Apostolic men. Their contents are not received by us on the authority of the Church, but on the authority of those "who from the beginning were eye-witnesses and ministers of the word," and who therefore "knew the certainty" of the things concerning which they undertook to teach others. From age to age she has witnessed to each successive generation, "These are the books which I received, and these I have faithfully preserved." For the Church is not only a witness, but a keeper (conservatrix, i.e., keeper in the sense of one who preserves, not one who reserves the Scriptures). The Jewish Church was the custodian of the Old Testament Scripture; that was her high honour, to her "were committed the oracles of God." The Christian Church likewise is the custodian of the New Testament Scripture; that is her great glory. "The Church is a witness and a keeper of Holy Writ" (Art. XX.).

The third method of evading the supremacy of Scripture as the sole and sufficient Rule (adopted by the sacerdotal and mediaeval party), is to attribute almost anything they may choose to the unreported conversations of Christ during the forty days between His resurrection and ascension (Acts 1: 3). If we accept such a principle, we may admit and allow every sort of accretion and superstition. We know absolutely nothing of what may have been said on these occasions beyond what is told us in Scripture, and to make it appear that our Lord was communicating some sort of esoteric doctrines to His disciples is clean contrary to the conditions of His clear command, "What I tell you in darkness that speak ye in the light." I can scarcely quote a more careful or competent writer than Dr. Salmon. This is what he says: "In the age which immediately succeeded the Apostles there were but few writers, and what remains to us of their composition adds, I must say, nothing to what the New Testament has told us. When we come lower down the remains of antiquity increase, but there is a singular absence of trustworthy traditional information." And just above he affirms, "For any saying, or action, or doctrine of our Lord not contained in the Bible, there really is not as much evidence as the editor of a respectable newspaper requires before he admits an announcement into his columns."

Doings of the Month in Melbourne.

(Continued from page 7.)

Church boys to realise their privileges and responsibilities as disciples of Jesus Christ." With this object in view, the Society is conducting special Youth Missions in various centres. Following a successful Mission at Bendigo last April, the leaders of the movement journeyed to Ballarat recently to conduct a similar Mission. Two corporate communions and breakfasts were held, and all the pulpits were occupied by visiting preachers. The day was described by those who took part as a "red letter day" in the history of the Society. The C.E.S. has already done much good work for the boys in Melbourne. The permanent camp at Frankston, established by the Rev. R. G. Nicholls, is an outstanding feature of its work. The energetic Evangelical Vicar of St. Matthew's, Prahran, the Rev. P. W. Robinson, is the present chairman, and the Rev. Mervyn Britten, well-known for his work in youth movements, is organising secretary.

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Editorial

Sydney Synod.

ON the very day that we went to the press with this issue of the "Australian Church Record," the third Session of the twenty-third Synod of the Diocese of Sydney began its important deliberations. There are upwards of five hundred members, clerical and lay, in the Synod, representing a larger church population than any diocese in Australasia, or even that of the whole of the provinces of Queensland or Western Australia—and others that we might fairly compare. Sydney is a great diocese, and it stands for great things. As is well-known, it is predominantly Protestant and Evangelical—and that fact needs to be remembered where Constitutions and other "all-in" policies jockey for place. There is much interest in the present Synod, because it is the Archbishop's second session, and he will have had ample time for a ripe summing up of Sydney's position and needs. We doubt not that his Synod charge will be heard and read with no mere Anglican interest. Matters of grave import will come before the assemblage. There is the question of the Constitution for the Church in Australia, and the matter of proportional representation on committees. Important ordinances dealing with certain Christ Church St. Lawrence monies, St. Andrew's Cathedral Chapter, Moore Theological College, and St. Philip's, Church Hill, and the matter of an act of incorporation in certain regards, the Glebe Administration and Casual Vacancies on committees. Several motions will come up for consideration, while the missionary work of the Church, the Social Problem, and questions concerning the liv-

ing work of the Church will be introduced and made vitally real. There is a genuine feeling abroad that Synod should not only be a legislative body, but a court of review and hearing, wherein the work of the Church in its manifold directions may get publicity and secure in the hearts of all Synodsmen a sure place of interest and active and generous support. Our prayer is that this closing session of another Synod in Australia's premier diocese may be fraught with real blessing to the Kingdom of God.

Abolition of State Lottery.

WE trust that the efforts now being made by the Archbishop of Sydney and the heads of the various denominations for the abolition of the State Lottery in New South Wales will be crowned with success. To stand in York Street, Sydney, and see the constant stream of people in and out of the lottery headquarters, to hear the talk that goes on amongst people, young and old, and to watch the almost frenzied interest in the lottery results is at once to see something which is a canker eating at the vitals of the people. The thing is made the more corroding and harmful because of the specious and elusive arguments brought forward in its favour. We know of nothing in our fair land more calculated to lower the spiritual tone and to weaken the moral fibre of the people than this deadening and discreditable business. Therefore, any efforts which can awaken the Government and the community generally, to the seriousness of the effect of the State Lottery on the moral character of the people are to be warmly welcomed. What is needed is a new and quickened conscience on the deadliness of the thing—and gaining intensity until there is a widespread moral resentment, even throughout the whole State. Given this, governments and politicians, constituted as they are, will waken up and take some action. A grave responsibility rests upon parochial leaders, Sunday School teachers and church workers generally in this regard. They should leave no stone unturned to awaken children and their neighbours to the gravity of the situation. The Church of Rome is no help. She plays down to the worldliness and grasping propensities of the crowds. The unregenerate get a wide scope in her scheme of salvation, such as it is! All the more reason for New Testament Christians to go forth as active propagandists for social and moral righteousness, to the utter excision of this, one of the worst enactments on the Statute Book of New South Wales. The Church to-day is challenged to create a sounder public opinion in relation to

the support of hospitals, particularly such support as subordinates social obligation to greed of gain, and which destroys the moral sense of the community.

Anglicans and the Orthodox.

LET some people say what they will, there is a desperate cleavage within the Church of England to-day. On the one hand we have an Anglo-Catholic minority, everywhere in evidence, constantly belauding its tenets and fastening its eyes towards Rome—or is it towards the equally superstitious and largely paganised Eastern Orthodox Church! On the other hand we have the Protestant Evangelicals, whose affinity is with the great Reformed Churches of Christendom. We only know too well how, since the Lambeth appeal to all Christian people went forth in 1920 and the great planings began in South India for a united Church, Anglo-Catholics have taken alarm and have done their best to prevent Re-Union except on the basis of a sacerdotalism which plays up to Rome and the Eastern Orthodox. Anglo-Catholics will have no close alliances with the great Protestant Churches, and the reason is, as Dean Inge says so bluntly, "the one obstacle to godly union and concord is the stiff sacerdotal theory of holy orders." So to-day Anglo-Catholics assert and advertise themselves with extraordinary vigour and daring. They magnify their masses and tabernacles. They proclaim aloud that they hate and despise the Reformation and tacitly announce that non-episcopal ministries are not real ministries of Christ's Word and Sacraments in the Universal Church. Some openly advocate return to the Bishop of Rome. Here in Australia, as in other places, they desire close fraternisation with Eastern Orthodox ecclesiastics. . . . So go so far as to state freely that the doctrines of the Greek Church approximate very closely to those of the Church of England and therefore the reunion of Christendom may well commence by the coming together of the Greek and Anglican Churches. It is not long ago that much jubilation was shown by the Anglo-Catholics over the announcement that the then Patriarch of Jerusalem had accepted the validity of our orders so that priests of both churches are present at each others' important services. Fraternisation and communion with unreformed and unscriptural churches, but no dealings with Protestant Churches—and the fatal stumbling block is a false theory of episcopacy and orders! It lies behind no little of the schemings with regard to the proposed Constitution for the Church in Australia. We are not surprised when we hear that the natives in Jerusalem look with aston-